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241 312 day's water he receives, to work a day repairing the system after the heavy rains. Farmers who have each but a half-day's water pair off and draw lots to see which will work, since no one is allowed to work half a day only.

241 735 476 At the arrival of the grape-picking season, all the poor families who have no vines and the rich landowners who have many, assemble in the village mosque, on a Sunday, chosen for this occasion because it is considered a lucky day for grapes and supposed to be immune from thunderstorms. Before this date no one may pick grapes. The local administrative council, which has summoned the families now present before it, assigns to each rich family a poor one, all members of which are to help the vine owners. The aides thus chosen assist the others in picking their grapes, washing them in *fathis* ash and water, and in setting them out to dry. No group may begin picking until all assignments have been made. After the work is done and the raisins have been dried, the rich family gives its helpers a generous quantity of the raisins. There is no set rule dictating how much shall be given, but the families benefiting from this form of charity seldom have cause to complain. If after the allotment of families there are some poor ones still remaining, the council sets them to work picking the grapes which are the property of the local mosque or saint's tomb. The workers who pick and cure these grapes are given a fourth of the product.

241 735 All the olive trees in a village, although owned by a number of different individuals and by the mosque or by a saint's tomb, are located together on the banks of the nearest stream, below the lowest terrace. The shaded area beneath the trees is a place for various types of gatherings, one of which is directly concerned with the trees themselves. When the olives are ripening and windfalls begin to collect on the ground beneath the trees, the administrative council sets the first Friday of this season as the official day for gathering them. Early in the morning most of the families, especially the poor ones, come to the olive grove and await the arrival of the council members. The latter give the signal to start, upon which the people rush under the trees and gather up the windfalls. They are not allowed to touch any olives on the trees or to start before the signal is given.

252 471 Each olive tree owner's name is written on a list in the possession of the *adl*, an officer comparable to a town clerk. A farmer is allowed to use the grinder and press, which are communally owned, only when his turn has come around. He may employ it only for a certain number of days, depending on the amount of olives his trees are capable of producing. In this way he is prevented from idling or wasting his time at the press. During the time he 252 is there, he is required to give one cup of oil each day to each of the following:

794

1. The *fkih*, who keeps half of it for his personal use and saves the rest for the lamp in the mosque. This is called the cup of the mosque.
2. The *mokaddem*, or caretaker, of the mosque, who collects a cup to be sold or stored, the proceeds to be reserved for hospitality, cartridges for the village, and fines imposed upon the whole village. This is called the cup of the grinding wheel.
3. The students in the local primary school, who collect a cup which they sell or consume as food. This is called the cup of the students.

[872]

4. If there is a saint's tomb in the territory of the village, a fourth cup must be given it for its lamp.

[778]

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travellers go to both types of mosque but students prefer the larger structure, since in it they can spend the time of their visit in receiving instruction.

The prospective guests are conducted to the mosque by the first native of the *bone* or *canton* who sees them, unless they come from a place at war with the local group. In the old days, Arabs were not always as hospitably received as were Berbers, although Arabs seldom came. Jews and Christians, of course, almost never appeared, so that the problem of their entertainment seldom arose. The former would have been received by a volley of stones, and the latter by bullets.

The building in which the guest is received has a special room set aside for entertainment, beside the room in which the Friday sermon takes place or prayers are made, and the room in which school is held. In the saint's tomb there are usually two rooms, that intended for entertainment and that in which the saint's remains are buried. A saint's tomb is considered sanctuary, and anyone fleeing from murder may enter and be immune from violence until such time as he shall depart. Many mosques, of both types, are saint's tombs as well; most of them are associated with deceased celebrities.

The village mosque is used for the following purposes: for private prayer by individuals; for meetings of the village council; as a general lounging place and social center, especially for the old men; as a school, in which the pupils sleep during vacations; and as a guest house.

The cantonal mosque is used as a place of prayer by *bones* in daily rotation, as related in the discussion of the duties of the village council;[1] as a school of higher learning and a dormitory for students; as a guest house; and as the common place of worship on Fridays, when the head of this mosque delivers a sermon in the morning.

The saint's tomb is used as sanctuary by fugitives; as a social center for women; and as a place to which pilgrimages are made for imbibing some of the emanation of the saint, supposedly beneficial for specific ailments or requirements. So many of the mosques contain saintly remains that the uses just described apply to most of them as well.

EDUCATION

The older men of each *bone* informally decide on a *fkih*, (plural *fuqaha'*) or "schoolmaster,"[2] to teach the boys in the village mosque. They select some man of their village or a stranger, more frequently the latter. He must be a man of considerable ability in writing and with a fair knowledge of the Koran. He stands in front of the mosque at sunrise and at noon to call the pupils.

School is held from sunrise (*sba*) to ten o'clock (*d-har*), and from noon (*d-hor*) to about four o'clock (*asr*). The pupils have Thursday afternoons and Fridays off. They have as vacations twenty days at *aid el kebir*, twenty at *aid es sghir*, ten days at *'ashor*, and a week at *haggus*.

The *bone* pays the schoolmaster in barley, raisins, and oil. The amount of each commodity given per year is set in advance. An average salary would be 100 *mudd*[3] of barley,

[1] See p. 100.

[2] This title is applied to two different officials, between whom a distinction should be made, despite the fact that the word *fkih* is a somewhat familiar one to European readers.

[3] The *mudd* is a measure of both volume and weight, common in all of Morocco. Its value varies from place to place. In Gennaya it is equivalent to 16 kilos, in Beni Urriaghel 40, in Beni Tuzin 13, in Beni Amart 35, and in Beni Said 30.

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875 2 or 3 measures (18 liters each) of oil, 20 to 25 *mudd* of raisins, and two pounds or thereabouts of butter from each adult man possessing one or more milch cows.

The pupils are supposed to bring money with them on the last day before the vacation; this is for the schoolmaster. Each pupil brings half a dollar at *aid el kebir*, a quarter of a dollar at *aid es sghir*, ten *soldi* (two *grush*) at *'ashor*, and fifteen *soldi* (three *grush*) at *el mulud*. At *haggus* the schoolmaster does not collect any money, but the families of the children send him food consisting of chickens, bowls of honey and butter, and various cooked dishes.

[291 During the vacations all the pupils sleep in the village mosque. They wear no jellabas,
●872 but dress in clean new shirts girded with Taghzuthi belts of many colors. They go around in a group from house to house in the *bone* and in all the *bones* of the *canton*, and sit in each house to recite a chapter of the Koran. When they have finished, the mistress of the house gives them eggs, chickens, and other foodstuffs. Later they cook these things in the mosque and feast and disport themselves all night. They play games, and often play at being a council, a sultan and his court, or a judge with plaintiffs and defendants.

875 The *fkih* of the cantonal mosque, the "preceptor," [1] is appointed by the council of the
794 great. When he dies, moves, or for some other reason ceases to be preceptor, they appoint another. He may be a stranger or a native of the *canton*. He is paid annually three to four hundred *mudd* of barley, and butter, oil, and other products in proportion. The preceptor has charge of the land belonging to the cantonal mosque and works it with the warden, or hires share-laborers to work it, taking one half the produce and the mosque receiving half. He thus controls a considerable income.

872 When the pupils of the *bone* have learned the Koran by heart, they graduate and go to
574 the cantonal mosque. Graduation is called *er kheithmith*, and is also frequently termed
431 "the wedding of the sixty *haiseb*," the sections of the Koran. It does not occur at any fixed time of year; whenever the student has fulfilled the requirements to the satisfaction of the preceptor of the cantonal mosque he is admitted. The graduation is accompanied by a feast given in the student's honor, attended by his family, invited guests, and fellow students. His father sacrifices a cow, some meat from which is eaten. *Seksu* and honey are likewise eaten upon this occasion. The guests usually bring gifts with them. Gifts, in the Rif, usually consist of edibles, and especially things which cost money, such as sugar and tea. Candles are also in this category.

871 This system of education is widespread, and is found in all the sedentary tribes. Among the nomadic tribes only wealthy men send their children to school, which consists of a special tent occupied by a schoolmaster and moved, when the camp moves, by different men in rotation.

[212 In the cantonal mosque the students [2] learn to improve their writing, since many of
789] them fail to learn to write well in the village mosque, where most attention is paid to memorizing the Koran. In the cantonal mosque they also learn magic, studying obscure books and compiling from the Koran and from other sources charts to be used as lexicons in magic.

[1] So translated to distinguish this *fkih* from the schoolmaster, and partly because the preceptor is a religious teacher as well as an educator.

[2] Students who have graduated from the village mosque are called *taleb* (plural *tolba*). Since in the text the pupils attending the village mosque have in every case been specified as such, there is no need for qualification of the word *student* as used in translation of *taleb*.

794 871 completely independently of the French authorities, and is done as a rule in areas which generally lack the most elementary conditions of hygiene and sanitation; and pedagogical procedures are very antiquated and inefficacious, and are limited to instruction of the Qur'an....

[872] [873] Almost all the schools are of "primary instruction", and those dedicated to "secondary instruction" are few and far between[166]. Some

[829] [876] students cross the border to study in the Axt Tuzin, Aith Waryaghar and Thimsaman, not because the schools in those tribes are better, but because the Rifians believe a youth studies better if he is away from his family....The students, or imhadaren, eat the ma'ruf[167], and their teachers generally are given honoraria in kind.

692 4) Judiciary Organization:--There is a qadi in Aknul who serves all of the Igzinnayen, and he holds court every Tuesday, which is market day in Aknul, and once a month in Tizi Usli (market day on Mondays) and in Buridh (market day on Wednesdays)...

312 103 5) Water Points:--The area which is richest in springs is that of Jibarna, in the Asht r-Udha, in which the following springs are to be found: 'Ain Ta'amt, 'Ain bin Husain, 'Ain Khannus, 'Ain Bu Twilal, 'Ain Rahab, 'Ain Ulad bin 'Amar, and 'Ain Dar Qa'id Midbuh. In the Asht Mhand, there are two large springs in 'Ain 'Allal; and in Asht Marar, there are 'Ain Barda, 'Ain Fargugen, 'Ain Hmid, 'Ain Darduren, 'Ain Marja, and 'Ain Tassa[168].

619 [631] 6) Political Situation and Way of Life:--This tribe never formed part of any confederation, and in spite of the feuds to which we have referred above, it has always maintained its geographical and organizational unity. Today it may be said that there are no ostensible